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fail completely. The book is replete with information, but lacking in structure as a whole. Typographical errors are numerous and there is neither index nor table of contents.

All of Dr. Brown's work shows a remarkable combination of the idealist and the man of affairs; he seeks remote ends, but is keenly aware of the practical difficulties in the way and the means which must be employed for successful advance. In theology this sort of mind exposes one to the suspicion of trying to run with the hare and hunt with the hounds, because it easily becomes a habit of masking an intellectual advance by a specious use of antiquated terminology; but in treating such a subject as Dr. Brown here proposes it appears to the best advantage. His firm grasp upon the actual and the equally firm grasp of the ideal upon him make this book notable. The ideal is that of human brotherhood, represented as the Christian principle, outlined against nationalism on the one hand and individualistic otherworldliness on the other. The obsolescent individualism of what has been deemed the Christian ideal is vigorously criticised and its defect emphasized, although its value as a partial view is adequately acknowledged. The present war is regarded as a denial of the Christian principle, which denial constitutes, in the speech of theology, sin; and salvation must consist in its sincere whole-hearted acceptance as the law of social as well as individual life. So stated, the thesis of the book is commonplace enough, but it is in the considerations of its last three chapters entitled "The Christian Programme for Humanity," "The Duty for Tomorrow," "What the Church can do," that its chief and great value lies.

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THE SOCIAL SURVEY. CAROL ARONOVICI, Ph.D., Director of the Bureau for Social Research of the Seybert Institution, Philadelphia. The Harper Press. 1916. Pp. 255.

Unwittingly most of us who are not engaged professionally in social service might from its title pass by this little book as too technical to be of general interest and value. "Social survey" is still new enough in common terminology to need definition. The latter may well be given in the words of the author: "The social survey is a process of qualitative and quantitative analysis of our social environment both in the past and in the present in order to make possible the visualizing and the actual creation of practical Utopias."

Primarily the book is intended by its author as a manual for the guidance of the actual workers who are to make an inventory, as it were, of the social assets and liabilities of a given community concerning which more accurate knowledge is sought. As such it is eminently practical. Chapter by chapter, the author takes up the activities and institutions of our common life which affect the welfare of the individual, states their significance, and defines their possibilities for good or for evil. He follows each chapter by a series of masterly questions by which the usefulness of the institution under observation may be accurately and scientifically measured. In the methods of approach suggested, such as the intensive study of the locality to get its particular point of vantage from which to work, enlisting the services of the influential members of the community able to give expert knowledge along various lines, and the use of the press to mould an effective public opinion, we see the hand, not of the impractical enthusiast, but of the trained worker who fully realizes both the power and the delicacy of social forces.

But the book is far more than a manual for the professional investigator. As a series of brilliant commentaries touching the high points of reform along many lines it is a stimulus to community thinking. A few illustrations will suffice to show its originality of outlook.

The sections on Americanization and on Leisure are particularly striking. It is not citizenship alone that the foreigner most needs, but assimilation—socially, industrially, intellectually. The menace at present is due to lack of the latter, not the former. Many forces may be used to bring about assimilation. One of the most neglected is the right use of leisure, not on its negative side, that of recruiting depleted energy, but on its positive, dynamic side as a creative force, a means of self-expression. In this connection the author defines art as the “highest expression of creative socialized leisure,” and pleads for more of the art-forms that find their creation and expression in the people themselves. The reader is made keenly aware of the tremendous waste of splendid human material through our present system of commercialized non-social exploitation of leisure time.

Renewed emphasis is also laid on the potentialities of the churches as socializing influences, not from any particular religious standpoint, but on the basis of their already accepted ethical codes. The questions here are those which every live church-worker might well ask himself. They suggest many lines of useful activity. “Are the churches located at strategic points in relation to their membership?”

"Are church activities sufficiently diversified and attractive to hold the interest of the average mind?" "Are the ministers fearless, intelligent, progressive leaders?" "Are the churches used as forums for the discussion of specific public questions?"

Education, the author acknowledges, is "the most powerful agency in modern democracy." He pays tribute to the public school as "the purest example of a democratic institution which is ready to rise to heights that so far have not been fully appreciated." Present dissatisfaction with many aspects of school conditions he interprets as full of promise for a new era of really American education that will "coördinate the national and racial elements of the people by conserving and utilizing native abilities as an asset to industrial efficiency and American democracy."

The author also raises points of deep interest to the legislator. He condemns the tendency of laws to deal with effects rather than with causes. He emphasizes the fact that "the social function of law is not control alone": "To create a stimulus toward right action rather than the prohibition of wrong-doing is the positive task of the law."

The effect of the whole book is to socialize our thinking. It makes us see where we are going. Changes already in progress take on a new significance, and the possibilities of others about to be made become evident. We feel after reading it that we at least begin to have some of that clearness of vision which is a prerequisite for making Utopias real—the ultimate aim of a social survey.

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